

THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XIX

Philadelphia, January, 1931

No. 4



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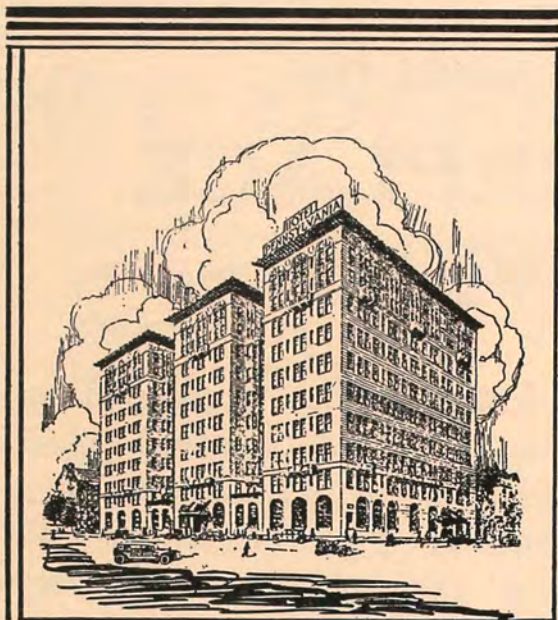
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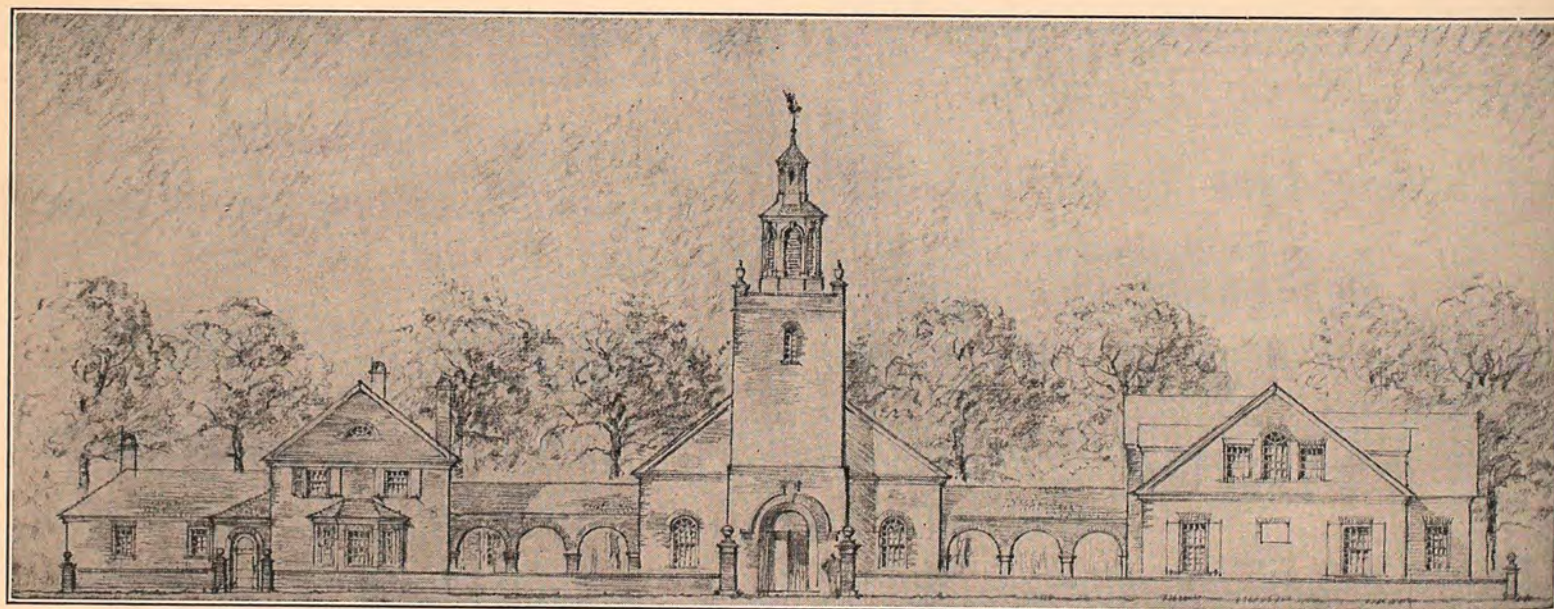
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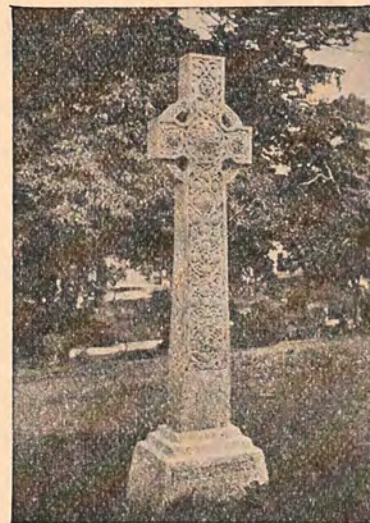
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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PHILADELPHIA, JANUARY, 1931

Fifteen cents a copy
One dollar a year

The Bishop Coadjutor's Message

In his delightful essay, "New Year's Eve," Hamilton W. Mabie says:

"While it is true that our division of time into years is purely conventional and finds no recognition or record on the great dial face of the heavens, no man can be quite oblivious to it. New Year's Eve is like every other night; there is no pause in the march of the Universe, no breathless moment of silence among created things that the passage of another twelve months may be noted; yet no man has quite the same thoughts this evening that come with the coming of darkness on other nights. The vast and shadowy stream of time sweeps on without a break, but the traveller who has been journeying with it, cannot be entirely unmindful that he is perceptibly nearer the end of his wanderings. It is an old story, this irresistible and ceaseless onflow of life and time; time always scattering the flowers of life with a lavish hand along its course; but each man recalls it for himself and to each it wears some new aspect."

The same observation might be made concerning New Year's Day. It is purely an artificial division of time, yet how buoyant and optimistic everyone feels as he stands at the beginning of a new year. "There is a past that is with God; but there is a present and a future in our own hands. Remorse and despondency have no place in a Christian's life. Our sky is ever radiant and our Master's Word is ever "Go Forward." Each priest may be painfully conscious of mistakes or neglects of the past year. He may think of his Master.

O wondrous Life

Three and thirty years

And never one thought wasted on Self.

He may trace day by day the labors and the sacrifices of His three years' ministry and compare them with the lassitude and resentments of his own ministry. Yet despair and despondency are unknown. He thanks God for the new opportunity and deter-

mines that this year shall be nearer the ideal of the true servant of God.

As a Diocese we have enough to fire the imagination and inspire men to noblest endeavours.

We not only have many promising missions in our own Diocese—and they are all doing fine work; and the regular work of sustaining our missions and maintaining our missionary front, holding all that we have gained; but we have assumed \$113,000 for the Advance work.

Many of our clergy and laity cannot appreciate what this means. We cannot stand still, we must advance. Yet each Diocese felt that it was doing all that it could in simply sustaining our present work.

Pennsylvania then nobly stepped forward and assumed certain work of this Advance Program. Its example was contagious. Other dioceses followed and the Church has now a wonderful outlook. In our Diocese a body of noble laymen has undertaken the task; and we hope that every Rector and Parish not only will make it possible to present the cause, but will exercise every power and influence to assist.

We shall be judged before God not only for our wealth but for our influence. When Bishop Stewart of Chicago presented the cause at a great dinner of Clergy and laity he used these expressive words, "Have you put your last ounce into the game? If you have done that the victory is in other hands and does not matter. Our task is to give all we've got."

Booklets have been sent out containing information of the various objects on our list. The much needed hospital for the sadly neglected negro makes a strong appeal. The various new places of worship in the jurisdictions of Bishops who have been closely associated with our Diocese also awake our interest.

The wonderful Educational work in the great cross-roads of the Pacific presents a most stirring appeal. A few years ago I was in Honolulu and visited the Cathedral School. As I questioned the children concerning

their homes I found that they were from almost all the islands of the Pacific—Tahiti, Samoa, Fiji, etc. I felt how wonderful and far reaching was the influence of such a work! When I heard of the Iolani School, to which nearly half of our offering will go, I remembered that Sun Yat Sen had been educated there. I remembered, too, that he had been a leading spirit, probably the greatest man in China. When I heard that China had refused Christian teaching in her schools and had substituted for the words of Christ

the sayings of Sun Yat Sen, I thanked God that he had received his teaching in Iolani School.

Epiphany will be the time of intensive work in securing this amount promised to the National Council.

May every one in the Diocese have a great part in this noble adventure for God.

Francis M. Taft

CHURCH NORMAL SCHOOL

Students of the Diocesan Normal School who have received the Diploma of the N. A. L. A. will find in next semester's courses subjects of a Post Graduate nature which will qualify those who take such studies for an Advanced Diploma, to be awarded on the completion of a required amount of work.

Among the Post Graduate subjects will be "Religious Values in the Old Testament," (Dr. H. M. Stuckert, Instructor); "Psychology of Religion," (Dr. Henry Davies, Instructor); "Great Religions of the World," (Dr. J. K. Shryock, Instructor); "How to Enjoy and Use the Bible," (Rev. F. E. Seymour, Instructor).

A branch of the Normal School is being conducted on alternate Monday evenings at the Church of the Advocate, where Mrs. John Loman leads a class in "Helps in Teaching the Lesson."

The "School of Practice" of the Normal School, conducted at the Chapel of the Prince of Peace, Twenty-second and Morris streets, on the ten Wednesday afternoons, from October to December, has proved its value. The sessions began at 4.15 P. M. and the children enjoyed coming to Church School after the Public School. According to reports the school, consisting of one grade of primary age children, increased in numbers through the interest manifested by the pupils themselves. The Minister-in-charge, Rev. Joseph P. Morris, is planning to continue this weekday Church School as part of the regular parish work. It is believed that what has been so successfully done in this parish may easily be duplicated in other parishes.

Miss Jane Welte was the supervising principal of the school, and students from the Church Training and Deaconess School were the pupil teachers.

In connection with the Church Normal School sessions, Dr. Jefferys will give a series of talks on "Christian Mysticism," and Dr. Stuckert will have a class on the "Life of Christ."

In the course on English Church History, which Dr. Stuckert will teach, he will also have in mind the itinerary of

Christmas in Palestine and at Home

In Bethlehem on Christmas morn,
Our Lord, the Prince of Peace, was born;
But peace and love do not appear
'Tween Greeks and Latins struggling here.

In Jerusalem His blood was shed,
He rose triumphant from the dead;
'Mid garish pomp and wild display,
'Tis hard to see the Christ today.

We feel Him near on Olivet,
And often with Him we have met,
When praying in Gethsemane,
Or wandering through Galilee.

We thank Thee, God, this Christmas Day,
That our Saviour is not far away;
For though in Palestine He's near,
'Tis just as true that He is here.

In Village, City, or on Lake,
Through life whatever road they take,
Lord keep our loved ones by Thy side,
Then shall Thy peace with them abide.

Thomas J. Garland

BISHOP'S HOUSE, PHILADELPHIA
Christmas, 1930

the tour of English Cathedral Towns, sponsored by the Churchwoman's Club, for next spring.

A series which should prove of great interest is "The Use of Hymns in the Church School," led by the Rev. H. B. Satcher, also "The Use of the Prayer Book in Religious Education," led by the Rev. H. S. Paynter, and "How to Enjoy and Use the Bible," led by the Rev. F. E. Seymour.

Miss Helen O'Neill and the Rev. E. Harvey Herring are new members of the faculty, which consists, in addition to those already mentioned, Miss Jane Welte, Mrs. John Loman, Rev. Wm. M. Sharp, Miss Dorothy Crossley, Miss N. P. Ferry, Miss Mary Simms and Mrs. John E. Hill.

To a discriminating family, or several friends, who would appreciate a charming Southern home for the winter, I can offer either two or three rooms with private bath and shower. Delicious, well-served meals, mild climate, in Piedmont, North Carolina. Four golf courses, tennis, and two country clubs.

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Plans Announced for Presentation of Offerings in All Churches on Quinquagesima Sunday for Support of Church's Advance Work

Opportunity will be given the more than 70,000 communicants of the Church in this Diocese during the Epiphany and Pre-Lenten season to sustain the leadership their Diocese has taken in pledging to raise \$113,000 as its share of the whole Advance Work Program of the General Church.

Beginning the First Sunday after Epiphany, January 11, and continuing through the succeeding Sundays up to and including Quinquagesima Sunday, February 15, a Diocesan wide appeal will be made to all our congregations to rally to the support of those missionary projects for which the Diocese has assumed responsibility, culminating on the final Sunday with the Presentation of their Offerings at every Altar in the Diocese.

Plans have been completed for presenting to all our people in every Parish and Mission, full and complete information concerning each of the projects. This will be done through the medium of printed information that is now being distributed in every Parish and mission, and through the additional mediums of special sermons by the Rectors and special missionary addresses by a large group of the clergy and laymen who have volunteered to bring the missionary messages direct to the people.

Arrangements are now being effected to provide these special missionary speakers for one or more of the first five Sundays to supplement or aid in the efforts being put forth by the Rectors or Ministers in charge of the congregations. These first five Sundays will be devoted entirely to arousing interest in the Advance Work Program and to presenting the information concerning the various items. The final Sunday, Quinquagesima Sunday, will be, as has been stated already, given over to the Presentation of the Offerings of the people.

Preparation of the plans has been under the direction of the Bishops, and as completed have received their approval. The plans are the combined results of a joint Special Committee on the Advance Work, representing the Field Department of the Diocese, the Deans of the six Convocations, the Lay Chairmen of the Convocation Committees on the Advance Work and the Central Laymen's Missionary Committee on the Advance Work. As an evidence of the interest that has been accumulating in the projects which have been accepted by the Diocese, the members of the joint special committee have

Almighty God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; We give thee humble thanks for opening heathen lands to the light of thy truth; for making paths in the deep waters and highways in the desert; and for planting thy Church in all the earth. Grant, we beseech thee, unto us thy servants, that with lively faith we may labour abundantly to make known to all men thy blessed gift of eternal life; through Jesus Christ our Lord. Amen.

been appealed to on all sides for detailed information about each of the projects on the basis that information will awaken interest and support.

In response to this quest for information the committee has prepared a special booklet which describes in detail each piece of work allocated to the Diocese in the seven missionary fields covered by all the projects. This booklet bears the title "Information Concerning Pennsylvania's Share in the Advance Work Program of the General Church," and contains a foreword signed by Bishop Garland and Bishop Taitt. This is the printed information previously referred to in this article that is to be distributed among all congregations.

It is the desire and expectation of the Bishops and the special committee that our communicants read these booklets and become informed concerning the work they are asked to support, so that when the oral missionary addresses are made by their Rectors and by the visiting clergy and lay speakers they may be better enabled to evaluate the contributions they make to the extension of the Church's work.

Following are those who, up to the time of going to press, have volunteered to serve as speakers in the various parishes and missions:

Rev. B. N. Bird, Rev. Stanley R. West, Rev. James M. Collins, Rev. Percy R. Stockman, Rev. Malcolm E. Peabody, Rev. Francis C. Steinmetz, Rev. Wood Stewart, Rev. F. B. Barnett, Rev. A. E. Clattenburg, Rev. C. E. Snowden, Rev. Wallace E. Conkling, Rev. Howard M. Stuckert.

Dr. Charles E. Beury, Edward H. Bonsall, Clarence C. Brinton, Edward C. Bendere, Charles Cain, E. Osborne Coates, William A. Cornelius, William

O. Easton, Philip H. Gadsden, Percival H. Granger, Alexander D. Graf, Edward C. Kaltenback, Walter M. Kalmey, Donald Kennedy, H. H. Lineaweaver, Benjamin Ludlow.

H. O. Merrill, A. DuPont Parker, Miss Frances Randall, A. P. Shalet, Lee Sowden, Freas B. Snyder, Thomas B. Stockham, Noah H. Swayne, William White, Dr. James W. Wister, Clinton Rogers Woodruff, Samuel F. Houston, Reynolds D. Brown, William W. Finn, C. Fenno Hoffman, Howard Wood, Jr., William A. Lippincott, Jr., Dr. John W. Wood, National Council.

As Pennsylvania was the first Diocese in the whole Church to respond to the appeal of the General Convention in behalf of the Advance Work Program and as its leadership gave an impetus to the whole movement, so it is confidently believed that the response of our people with contributions for the work will also lead the way in giving a similar impetus to the responses in other Dioceses. When the General Convention decided to make its appeal to each Diocese to accept a definite share in the new work it was with a realization that during the previous ten years the carefully prepared program for the extension and expansion of the Church's work had been allowed to languish. The interest and contributions of our people had been centered largely upon maintenance of existing work. Except for comparatively small givings by interested individuals and by missionary-minded groups virtually no new constructive missionary work of any magnitude had been carried forward.

When the announcement was made that the Diocese of Pennsylvania would accept a share of the Advance Work a new spirit was created among our missionaries and Church workers on all frontiers. Since that announcement upwards of seventy-five Dioceses, following the leadership set by Pennsylvania, have come forward and have accepted definite responsibility for the carrying through of other projects that have been allocated to them.

All the projects accepted by Pennsylvania are in fields of missionary work that have a special appeal to the communicants of our Diocese. In all the seven fields our Church people there are taking new courage in the knowledge that the great missionary Diocese of Pennsylvania has said our missionary work in those fields must be extended.

During the Diocesan Convention of last May that representative body of the clergy and laity by a unanimous vote

adopted a resolution that was presented by the Rev. Dr. Tomkins that the Diocese pledge itself to raise the \$113,000 as its share of the Advance Work Program. The total amount which the General Church has asked all the Dioceses to co-operate in helping to raise is approximately \$1,500,000. In our own Diocese a number of individual gifts already have been subscribed and the Woman's Auxiliary of the Diocese pledged to raise \$20,000.

ORDINATIONS

Bishop Taitt officiated at a service of Ordination of Priest and Deacons at St. Stephen's Church, Philadelphia, on Saturday morning, December 20.

Rev. Richard J. Morris served as Bishop's Chaplain.

The Litany was read by the Rev. Franklin Joiner; the Epistle by the Rev. Robert O. Kevin, and the Holy Gospel was read by one of the newly made Deacons, William Burnham Stimson.

The preacher was the Rev. Carl E. Grammer.

Those ordained Priest and their Presenters were:

Rev. Frank Henry Andrew; Presenter, Rev. Franklin Joiner. Mr. Andrew has been serving at St. Clement's Church, Philadelphia.

Rev. George Lynn Gibbs; Presenter, Rev. Gilbert E. Pember. Mr. Gibbs has been serving at St. Michael's Church, Germantown.

Those made Deacons and their Presenters were:

Mr. Francis Beleslerling Downs; Presenter, Rev. George H. Toop, D.D. Mr. Downs entered the ministry from the Mediator Chapel, and has been assigned to Holy Apostles' Church.

Mr. Andrew William Mayer; Presenter, Rev. Charles E. Tuke, D.D. Mr. Mayer entered the ministry from St. John's Church, Lansdowne, and has also been assigned to serve there.

Mr. William Burnham Stimson; Presenter, Rev. Carl E. Grammer, D.D. Mr. Stimson entered the ministry from St. Stephen's Church, Philadelphia, and has been assigned to St. Marys' Church, Ardmore.

The boys' and girls' schools at Sagada have over 200 enrolled, of whom about 140 are boarding pupils. Two more contributions other than money have been received by the mission at Sagada. One was a whole week's work given by the Japanese carpenter, a man with a wife and six children. The other came from a tailor who is making a number of cassocks at a much reduced price.

Our Student Work at Temple

[This is the second of the series of articles relating to the type of work which the Church is trying to do among the students at various colleges and universities within the Diocese through the Commission on Student Work of the Department of Religious Education.]

The first article on the work at Swarthmore was published in the December issue.—Ed.]

Temple is a great university of 15,000 students located in the central city area. Its growth has been phenomenal, and gives promise of still greater things for the future. It is undenominational, but its president is one of the leading laymen of our Church, Dr. Charles E. Beury, and even now Philadelphians do not realize the wonderful progress that this institution has made and is making under his leadership. The difficulties connected with Church work at Temple are peculiar, and are due to the lack of a campus, the small number of dormitories, and the large number of Philadelphia students who are still able to attend their Parish Churches. Yet the university authorities are very anxious that the students shall find Church homes and be cared for religiously as well as intellectually. They have not only been sympathetic toward our work, but have helped in every way they could.

A little more than a year ago the Episcopal Church recognized its responsibility toward Temple, and Mr. Frank Foote, a student at the Divinity School, was appointed the chaplain for Episcopalian students. He was the first man of any denomination to devote himself exclusively to religious work at Temple, and although he met great difficulties, his work was surprisingly successful. An Episcopal Students' Club was formed, and after a period of probation, has now been recognized as a regular university organization. Regular Sunday evening meetings were held during the latter part of the last school year,

and several successful social events were arranged.

This fall the work was placed in charge of Mr. Horace E. Perret, who is building upon Mr. Foote's work and has already made great progress. He has not only continued the meetings of the club and held many personal interviews in which he has helped the students in their individual difficulties, but he has organized regular Sunday evening services for the students, which are held at the Church of the Incarnation. The average attendance this fall has been between twenty and thirty. Following the service the students gather round the piano in the Parish House and sing familiar hymns, and sometimes coffee and crackers add to a pleasant evening. At one of these meetings Deaconess Stewart gave a splendid appeal for the work of our Church in China, stressing the need for more workers. Mr. Perret is taking hold with fine enthusiasm and determination, and he is assisted in every possible way by Dean Levis and the members of the Incarnation, who not only give the use of their buildings but also their time and money for the work. The rectors of other Parishes near the University—Mr. Gossling, Dr. McIlhenny and Mr. Shoemaker—are also co-operating.

The names and addresses of more than 400 students of our Church have already been secured with the help of the Temple authorities, and there are probably a good many more. The Church is building for the future, emphasizing religion rather than social activities, and is developing a small group of devoted workers among the students before attempting large meetings. Mr. Perret is planning a series of Corporate Communion and a weekday Chapel Service for students. The new Mitten Hall at Temple, now nearing completion, will be a great help in the work. Members of the University faculty are interested, and everyone feels that the work is well worth while and is steadily progressing.

Easter School, for Igorot boys and girls, at Baguio, celebrates its twenty-fifth anniversary next Eastertide. A Young People's Fellowship has been organized here. The first president is Mr. Rudolfo K. Hidalgo, a young man of Bontoc, a graduate of the University of Michigan.

The Gardiner Fellowship at the General Theological Seminary enables the

man who holds it to do social work in connection with some New York agency. This year a senior student is doing social case work with men, through the Greenwich Settlement House. The fellowship, a gift of Mr. Samuel Mather, is named in memory of Robert H. Gardiner, of Maine.

A word goes to the world as soon as it passes your lips.—*Japanese Proverb.*

Bishop Taitt Officiates at Consecration of St. Augustine's, Norristown

Bishop Taitt consecrated St. Augustine's Church, Norristown, and dedicated the Parish House, on Sunday night, November 23, with a congregation present that thronged the church, the Lady Chapel, and the main floor of the Parish House. Ground was broken for this new church last May, and on the first Sunday in July Bishop Taitt officiated at the laying of the corner stone. The first service in the completed church was held on Sunday in the Octave of All Saints Day, November 1.

St. Augustine's congregation for colored people at Norristown, Pa., came into existence when fourteen men and women gathered with the Rev. James M. Niblo, Rector of St. John's Church, Norristown, in the rectory some eighteen months ago. A survey had showed a number of negroes living in the community who had come from the West Indies having been baptized and confirmed in the Church of England, besides a number who did not attend any church. In a few weeks' time Sunday services were inaugurated in St. John's Church at hours which did not conflict with the Parish services. The Holy Eucharist was celebrated at 9 A. M., Church School at 4 P. M., Evening Prayer and Sermon at 5 P. M. Soon there were goodly congregations averaging thirty at 9 A. M., eighty at 5 P. M., with the same number at Church School.

The church was given in its completeness, except the High Altar, as a memorial to Harriet Cornelia Prevost.



Exterior of St. Augustine's, Norristown

The Altar, some years ago, was presented elsewhere as a memorial to Sutherland Mallet Prevost, and was given to St. Augustine's to complete the memorial to Mr. and Mrs. Prevost by the Rector and Vestry of St. Mark's Church Philadelphia. It seemed peculiarly appropriate that both memorials should be together, in memory of two people who for many years gave large gifts of money to churches and hospitals, during the years of their earthly life.

St. Augustine's Church is built on the simple lines of early Christian archi-

itecture, of brick and stone exterior and all stone effects on the inside. The beams and trusses of the ceilings and all interior woodwork are a deep brown color. The High Altar is a white Carrara marble inlaid with gold and colored mosaics, with three life-size figures. The one of our Lord stands in the center, in Eucharistic vestments, with arms outstretched, having a large Cross of marble behind in the gold mosaic background while on either side, under separate niches are figures of St. Michael the Archangel, and St. Augustine, the Patron. Above, in a large arch over all, are two adoring angels in colored mosaics, while beneath the table altar is the Lamb on the Book of Life, also in colored mosaics. The organ and choir loft are over the entrance to the church.

Adjoining the Chancel is the Lady Chapel with an altar of stone. Above the altar is a large ceramic of one of El Graeco's Madonnas surrounded by tiles. The latter, as well as the ceramic Stations of the Cross which adorn the walls of the church were brought from Spain. The Chapel will be used for week-day Eucharists, accommodating over fifty people. It is so placed that it can always be used for an overflow congregation from the church, being separated from the Chancel and High Altar by an open arch.

The Parish House is built in conformity with the church architecture with an auditorium capable of seating four hundred people. A balcony surrounds the hall and will be eventually sepa-



Interior of St. Augustine's, Norristown

rated into a number of class rooms for the Church School. Behind the stage are the Choir and Acolytes' rooms and the Clergy Sacristy. The contour of the ground permits of a lower floor, most of which is above ground, in which is a large room for suppers and gymnasium, locker and shower room, kitchen and furnace room. Adjoining the property is a house owned by the Church, that will some day be renovated to conform to the other buildings and used as a home for Church workers. Mr. Edward T. Boggs, the architect of St. John's, was also the architect for the new St. Augustine's.

Three classes have been presented for confirmation in the last thirteen months, in all sixty-three being confirmed. The congregation numbers over eighty communicants, with over a hundred in the Church School. There is an early Eucharist each Sunday at 7.30 A.M., Church School at 9.45 A.M., Choral Eucharist and Sermon at 10.45 A.M. and Evening Prayer and Sermon at 8.00 P.M. At the mid-week Eucharist on Wednesday, at 6.30 A.M., there is an average attendance of twenty-two people. All activities are confined to two guilds, the men in St. Cyprian's Guild and the women in St. Mary's Guild. These organizations look after the buildings and care for the younger members. The Parish House is being paid for by the new congregation.

BISHOP'S BRICKS

FUND PRESENTATION

The children of the church schools of the Diocese will form a procession in St. Ambrose's Church, Howard and Ontario streets, Kensington, on Saturday afternoon, January 10, 1931, at 3 o'clock, to present to the Bishop of the Diocese the Advent Offering for the new building at St. Matthew's Mission, Oxford Circle.

St. Ambrose's Mission has been chosen for this service in order that the children can see for themselves the results of the Advent Offering which they gave last year for the Primary Room at St. Ambrose.

It is almost the first time that opportunity has arisen so quickly for the results of the children's efforts to be so effectively seen.

The Advent Offering and the Bishop's Bricks Fund come from many parishes in each of the Convocations, thus indicating a widespread feeling that our church schools should show their interest in the work of Diocesan Missions, in addition to the magnificent share they take in the work of General Missions.

However small, a needle is not to be swallowed.—*Japanese Proverb.*

REV. HERBERT L. JOHNSON SUCCEEDS TO RECTORSHIP OF ST. PAUL, SO. PHILA.

We are happy to welcome to the Diocese the new rector of the Memorial Church of St. Paul, Fifteenth and Porter streets, Philadelphia, the Reverend Herbert L. Johnson, A.M., B.D., recently rector of the Church of St. John the Evangelist, Haverhill, Mass.



Rev. Herbert L. Johnson

Mr. Johnson is a son of the Reverend and Mrs. George Johnson, of Montreal, a graduate of McGill University and holding an A.M. degree from Harvard and a B.D. from the Episcopal Theological Seminary at Cambridge, Mass.

After several years as curate at St. Stephen's Church, Lynn, he became associate rector with the Reverend William Appleton Lawrence. While there he collaborated with Archdeacon Ernest J. Dennen, of Boston, in publishing the Leaders' Manual of the Order of Sir Galahad. The Manual was privately financed as a tribute to Mr. Johnson and his work among the boyhood of Lynn.

Accepting a call to be Dean of Trinity Cathedral, Phoenix, Ariz., three busy years were spent in building work among boys and girls and developing the work in this large field before he was called to be Dean of St. Paul's Cathedral, Detroit, Mich.

Two years ago Mr. Johnson resigned and spent a year's honeymoon travelling and studying in Europe, including a fall term at the University of London. His wife was formerly Miss Marguerite M. Beale, of Savannah, Ga., a graduate of the University of Georgia. Returning to the United States last spring, temporary charge was taken of the Episcopal Church in Haverhill. He took charge of St. Paul's, South Philadelphia, January 1.

DR. WETHERILL RESIGNS ST. JOHN THE BAPTIST

Early last month Rev. Francis M. Wetherill, D.D., rector of the Church of St. John the Baptist, Germantown, announced his resignation to the congregation to take effect at the end of December. Dr. Wetherill said he has not yet decided on his plans for the future.

Dr. Wetherill began his ministry as curate of Calvary Church, Germantown, in 1909. In 1914 he became assistant to the rector of Christ Church, Philadelphia, where he remained until he went overseas as a Chaplain in the United States Army. After his return from France he went to St. John the Baptist, as rector.

Dr. Wetherill was born in Philadelphia, January 27, 1883. He was educated at the University of Pennsylvania and prepared for Holy Orders at the General Theological Seminary. In 1909 he was made Deacon by the late Bishop Whitaker and in that same year was advanced to the Priesthood.

He is the author of a number of books, including "Knights of St. John," "A Secret Order for Boys of the Church," and "Healing in the Churches."

ST. PAUL'S, OVERBROOK, TAKES OVER NEW WORK

As the result of a canvas under direction of Dean Bird, of the Chester Convocation, St. Paul's Church, Overbrook, has agreed to minister to the people in the new suburban district of Carroll Park, Penn Wynne and Overbrook Hills. For some time the question of inaugurating a new work in these suburbs has been under consideration. In the survey made under Dean Bird's direction it was found that the largest number of families were Episcopalians. Of the fifty-eight Episcopal families it was found that thirty-six were not actively affiliated with any parish. Dean Bird called into conference the rectors of the three nearest parishes, the Rev. Louis W. Pitt, of St. Mary, Ardmore; Rev. H. S. Paynter, of St. Barnabas, Haddington; Rev. Chauncey E. Snowden, of St. Paul, Overbrook. After going over the whole situation it was agreed to accept Mr. Snowden's offer to minister to the districts named. Mr. Snowden is arranging to utilize a motor bus to bring the children to St. Paul's Sunday School and will assign his assistant, the Rev. John Craig, to co-operate with him in all work in connection with the families of the church living in the districts.

The clog and the idol are made from the same piece of wood.—*Japanese Proverb.*

Our Prayer Book—Its Progressive Development

By THE REV. HENRY STUART PAYNTER

[This is the second in the series of short articles on the Prayer Book written by Mr. Paynter for THE CHURCH NEWS. The first article appeared in the December issue.—ED.]

At the time of the Reformation in England, the major projects of the reformers were the translation and publication of the Bible in the language of the people, and the compilation of a book of worship also in the English language. In making an English Prayer Book the leaders of the Church took advantage of the opportunity to rid Christian worship of the large mass of superstition which had grown up about it, and to simplify the arrangement of the services so that both Clergy and people might be able to follow them intelligently and without confusion.

The first Book of Common Prayer in English was published in 1549. That book has ever since been the basis of future revisions; but it was not final. The progressive development of the Prayer Book has continued to the present time. In the period between 1549 and 1662, no less than five revisions of the Prayer Book were made. This period was one of severe testing. Representatives of widely separated extremes sought to have their positions made dominant in the Prayer Book. Puritans and Romanists pressed their claims for the acceptance of their respective propositions. In spite of this conflict and the compromises which it caused, there was steady progress in the development of our book of worship.

When Englishmen began to colonize America they brought with them their beloved Prayer Book, which served as the manual of their devotions until after the Declaration of Independence was signed. The Church in the mother country, while it failed to supply adequate Episcopal supervision, did recognize something of the peculiar conditions here, and sought in the development of the Prayer Book to meet those needs. The conversion of Indian natives and Negro slaves necessitated a suitable service for the baptism of adults, for which the Prayer Book made no provision. In 1662 the service for the ministration of Baptism to such as are of riper years was introduced to meet this situation in the colonies. It recognized the develop-

ment of the missionary spirit in the Church, and indicated real progress.

However, the English Prayer Book was for England, where the Church was established, where conditions were settled, where Cathedrals and great Parish Churches were the rule. In America the Church had to meet pioneer conditions, which were very different from those back in England. With the separation of the colonies from England, and the setting up of an independent government, some features of the Prayer Book were no longer suitable for America. The change in the political situation on this side of the Atlantic made necessary certain changes in the prayers that were used in the American Church. This was especially true of the "state prayers." Minor necessary changes were made at once by the Clergy, and in some instances by the Vestries, to meet the immediate needs of the situation.

After Dioceses were organized, and Bishops were secured, the Church in America proceeded in a Convention in Philadelphia in 1789 to compile its own Prayer Book. The Communion service of the Scotch Prayer Book influenced that of the American Church; but on the whole there was a desire to depart from the English Prayer Book as little as was possible. This book remained substantially unchanged for more than a hundred years.

Subsequent revisions of the Book of Common Prayer of the Protestant Episcopal Church in the United States of America were made in 1892 and in 1928. The opening of the western portion of our country gave tremendous impetus to the missionary consciousness of the Church, which was reflected in the Prayer Book. More recently religious education, social service, and the industrial development have been recognized and met.

There has been progress, there has been development; but through it all there has been continuous adherence to ancient customs. We are fortunate to have a Prayer Book which preserves for us the rich heritage of the past, and at the same time successfully rises to the aspirations of the Christian Church in the modern world.

Lindley House, named for the executive secretary of the Woman's Auxiliary, is a student center at 4535 Brooklyn avenue, Seattle, for Church students at the University of Washington. It is the apartment where Miss Ruth Loaring-Clark, student secretary, and Deaconess Peppers live. Teas to get acquainted and discussion groups on serious matters are part of the program.

There is also a mid-week corporate Communion at Christ Church, with a breakfast afterward. Men and women students meet at luncheons and hear talks from Church leaders. There are over seven hundred Episcopal Church students in the university.

One inch of others' faults and one foot of mine seem the same.

RECITAL

A pre-holiday musical event of much interest was the recital given in December by advanced students of the Voice and Piano Departments of The Louise M. Butts Music Studios in the Music Rooms of the West Philadelphia Studios. Several New York pupils of Miss Butts assisted with their fine talent in operatic selections.

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RAISING MONEY FOR CHURCHES

It is reported that one of our western Bishops has recently sent out a decree condemning some prevalent methods of raising money for church support, such as bazaars, suppers, and card parties; even going so far as to threaten to close the churches whose members resort to such devices to keep their doors open.

This will seem to many Churchmen dangerously near straining at a gnat and swallowing a camel, for no one has ever heard him or any other parson, pastor, priest or rabbi denounce Churches which have been lucky enough to own land, on which, or near which, oil has been discovered, and from which they reap fabulous profits in unearned increment. Nor is it on record, so far as we know, that any western Bishop has refused aid in his Diocese from rich metropolitan Parishes most of whose income is derived from real estate in the form of office buildings and apartment houses.

If it is right for a Church to engage in business on a large scale by renting offices and apartments in competition with other realtors, why jump on poor Parishes and missions who make an occasional venture into the mercantile or catering field by holding a bazaar or an oyster supper? Even the oysters in their little beds in the Eastern Shore must smile at such inconsistency in Bishops.

Nor could St. Alphonse Maria de Liguori, the most expert of hair-splitting casuists, discover any difference between raising a little money by a card party and raising a much greater amount by investing the endowment funds of a Parish in the stock or bonds of Warner Brothers Moving Picture Co., or, as one Quaker Meeting House is said to do, deriving a handsome income from the rental of a golf course, whose most active hours are from 9 to 12 on Sunday mornings. Is raising money by amusements legitimate only when it is in the form of dividends or rent? We give it up!

It may be that "big" business is the only legitimate business for a Church, or perhaps, as Dickens says, it is a matter of gentility; it is always more "genteel" to profit indirectly by "Trade" than directly. He makes one of his characters in "Great Expectations" sententiously remark, "While a gentleman may not keep a public-house, a public-house may keep a gentleman."

The Church has in nearly every age made money from business and amusements. It has engaged in manufacturing, shop-keeping and real estate operations. It has sold almost everything from light (?) wines and beer to mediaeval castles and modern office buildings. It has always added to its income by catering to man's appetite for food and pleasure. From the time of David, who seems to have originated the "silver offering" at a roast-beef supper in Jerusalem down through the pilgrimages of the Middle Ages, which were Sunday School excursions, bazaars, supper and religious services all in one, to our own concerts, cantatas and dramatics, the Church has resorted to other means than voluntary offerings to aid in its support, and it is not going to stop now.

A REASON FOR GOING TO CHURCH

The tremendous development of science during the last two hundred years has been made possible by the artificial experiment. An artificial experiment is one in which all forces except the one which the scientist wishes to study are eliminated by the deliberate arrangement of the experiment, just as in weighing a body upon a delicate balance, the instrument is enclosed in glass so that currents of air will not disturb the balance.

This method, which has resulted in the advance of science, has been known to the Church from the beginning, and has been used with equally great effect. Our churches are laboratories of religion, in which all outside forces are eliminated as far as may be, and every device used to help the worshipper to be religious by suggesting to him religious thoughts.

What would we say of a scientist who refused to work in his laboratory? He would not be considered a scientist at all. Yet we hear people say that they can be religious without going to church. Sometimes a scientist has to step outside his laboratory, and sometimes we cannot go to church, but no sane man would ignore the opportunity offered by going to church any more than a scientist would ignore his laboratory. We can be religious without being in church, but the only people who are, are those who do go to church when they can. It is very hard to be religious in our daily lives, because there are so many other forces acting upon us. We go to church because there those disturbing forces are eliminated, and we can approach God unhindered. If we need God's help in our daily tasks, the place to get that help is in our church, the laboratory of religion.

The Walrus Club

Of Bishops

This is an organization of clergymen which meets occasionally whenever they happen to get together; always on Monday, because that is the legendary day of rest for the Parish clergy, although, like "Mr. John," it is so little regarded by the Parishes to which they are espoused that at every meeting several of the most regular members are unavoidably detained by parish duties; and usually at the Church House, because that is the only club-room the organization, which has no dues, can afford. Fastidiously speaking, it is not exactly an organization, for there is no president or other officials; though certain of the older men (like Dr. Johnson at the Cheshire Cheese) are looked up to as nominal leaders in the discussion which always takes place. Nor indeed is there a constitution or by-laws. For which reason the club has never been incorporated even in the state of Delaware, but continues its meetings in a sort of kindly anarchy, without disorder, because its members are gentlemen, and with much profitable conversation, because they are also men of considerable learning and keen wit.

There are no qualifications for admission except an interest in ideas and a sense of humor, this latter requirement being by far the more important, for if a visitor takes himself too seriously, he is instantly expelled—by himself, however, because the club never takes action on anything, never settles anything, and, above all, never makes any resolutions. It simply, in these decadent days when card-parties and hustling and movies have killed the art of conversation as dead as cock-robin, stands out against those Philistines who think that deeds are more important than words. Its patron saints are Socrates and Dr. Samuel Johnson, the two greatest founders of conversational clubs, but its members are all most devoted to a greater than either of these, whose words, as He Himself claimed, are life itself.

The name of the club, though never officially adopted, has been given to it because, like the walrus in "Alice in Wonderland," it talks of many things. Indeed its motto might be—if it ever adopted a motto:

"The time has come, the walrus said,
To speak of many things,
Of shoes and ships and sealing-wax,
Of cabbages and kings."

Without further introduction we will give a brief account of one of the recent meetings.

Being clergymen, the members of the club love to talk about Bishops, not always, we fear, with the awe and reverence of Sydney Smith, who told the young lady at a dinner-party that he felt such awe when he sat at table with a Bishop that he could not help rolling a little ball of bread between his thumb and forefinger, and, if it was an Archbishop, he was forced to make two balls.

"Have you read," said the bearded member, "Bishop Lawrence's 'Life of Phillips Brooks'? It's well worth while. Strange thing, Lawrence says, Brooks loved the work of a Bishop, confirming, administering, ordaining and advising. I always thought that he cared for nothing but preaching. And he says that Brooks made more visitations in eight months than had ever been made in a year in the American Church. That's interesting; but he goes on to claim that he made more visitations than any Bishop since St. Peter. I wonder how Billy knows all that. He tells some good stories about him, though. Says that Brooks and Bishop McVickar got on the scales in Paris and both weighed exactly the same, 300 pounds. At the Lido in Italy, he and McVickar and Richardson, the architect of Trinity, who was taller and heavier even than Brooks, conspired to surprise the keeper of the bathing machines. First, Brooks approached the man and asked for a bathing suit. The Italian was nonplussed. He had never seen such a man and had no suit to fit him. Brooks walked off indignant. In a short time McVickar came up with the same request, added that he was an American, and that Americans had as much right to bathe there as anyone else. The poor Italian was chagrined, but had to send McVickar away also without a suit. Then came Richardson with his huge bulk and stentorian voice. The Italian became wild, a huge crowd collected, and in high dudgeon Richardson walked off while the people wondered at the gigantic stature of Americans."

"I read a good one about Bishop Stubbs the other day," remarked the parson with a moustache.

Being offered a whisky and soda, the Bishop refused on three grounds: "First, I am President of the Diocesan Temperance Society. Second, my wife won't let me. Third, I have just had one."

More Stubble

"Stubbs must have held the championship for writing short letters," said the

corpulent parson as he raised his bulk a little in the chair. "Did you ever hear these two?"

"A parson wrote to ask leave to put up a new dorsal. Stubbs replied: 'Dear ——— Hang your curtains.' Another wrote for leave to visit the Holy Land. Stubbs replied: 'Dear ——— go to Jericho.'"

"Bishops sometimes are quick at repartee," said the cadaverous clergyman on the end of the semi-circle, who looked like an ascetic but was merely suffering from chronic indigestion. "The best answer of that kind is that old story of Bishop Boyd-Carpenter and the ponderous sceptic who heckled him at a meeting where the Bishop was making an address on the Bible.

"Ponderous Sceptic: Did the whale swallow Jonah or was it the other way round?"

"Bishop: I will ask him when I go to heaven.

"Sceptic: But supposing he isn't there?"

"Bishop: Then you must ask him."

"To get back to Billy Lawrence's biography of Brooks," interposed the bearded parson. "You ought to read it. If you don't read anything else, read the Introduction. He has three good stories of Brooks' influence there. I remember only one. A tough character was induced to hear the great preacher in Faneuil Hall, and in answer to the question 'What did you think of him?' he blurted out, 'My God, I believe he would make a good man of me for a week.'"

"Well, it's time for me to be going. Read the book!"

THE CARPENTER.

ANNUAL ORGAN RECITALS AT HOLY TRINITY

Mr. Ralph Kinder announces the first of his annual series of Saturday afternoon organ recitals which will be given on January 10 in the Church of the Holy Trinity, Rittenhouse Square, at 3.45 o'clock. These recitals, on the last four Saturday afternoons of January, which Mr. Kinder has given for the last thirty-one years, are attended by such large numbers of organ lovers that they have been referred to as "a Philadelphia tradition." The recitals are free to the public.

When I consider the sorrows of the world my own trials are but the cast-off shell of the cicada.—*Japanese Proverb.*

Stirring Addresses Mark Church Club's Annual Dinner

Bishop Garland in a stirring address at the Annual Dinner of the Church Club appealed to the members of that potential organization of laymen of the Diocese to lend their whole-hearted efforts and support to the missionary work of the Church and not permit that work to suffer as a result of the present temporary economic conditions.

"It is of the utmost importance," the Bishop declared, "that all of us who are employed and who have the means, to see to it that the Church's work does not suffer and to give most generously to our missionary work during this temporary period of industrial depression so as to make up for those among our people who, by reason of unemployment, may not be able to give as they would under normal conditions."

The Bishop suggested it would be a fine thing if the members of the Church Club would come forward at this time and each of them contribute at least one day's income to help make up for those who are not in a position to make their accustomed contributions. "It is the missionary work of the Church that keeps the Church alive," the Bishop added. "Therefore it is of the greatest importance that we keep the way open for the work of the Church to go forward and help to make up for those among us who may not be able to give their accustomed support."

The Bishop took occasion to express his pleasure over the apparent fact, based upon the missionary givings to that time, that, notwithstanding the depression and economic conditions that have been prevailing, the total receipts thus far in the year from the Parishes for the General Church and the Diocese had not fallen off.

The Bishop expressed the hope, when the report for the year had been completed with the closing of the books in January, we would find that the Diocese had met in full its entire quota for the National Council and for the Diocese.

The Club's dinner was given on Wednesday night, December 3, in the Penn Athletic Club. In addition to Bishop Garland, the guest speakers included Bishop Taitt, the Rev. Allen P. Shatford, of St. James Church, Montreal; Mr. Roland S. Morris, former Ambassador to Japan, who is also the Chancellor of the Diocese. The Rev. John W. Chapman, for forty-three years a missionary of the Church at Anvik, Alaska, also was a special guest. In the unavoidable absence of the Hon. A. M. Beitler, the Club's President, former President John B. Lear acted as Toastmaster.

Bishop Garland, who made the opening address, was followed by Mr. Morris. Referring to the changing conditions of modern life the speaker declared it is our duty to determine how to fashion the instrumentalities of the Church to meet these changing conditions. "As I look back over the past quarter of a century I know of no greater opportunities than the Church has before it now at this time."

Directing himself to the central city Churches he said these eight Parishes were formed under conditions entirely dissimilar to what exists today in the central city district. He said these eight Parishes represented a total investment of about \$7,500,000 with endowments amounting to about \$4,000,000. "Unrevised figures show that the total membership of these eight Parishes number less than 6000," Mr. Morris said. "Thirty-five years ago," he added, "there were more Sunday School children in one of these Parishes than there are in all of them today."

Mr. Morris drew a picture of what a power and force the Church might be able to exercise today if some of these Parishes were brought together. He referred to St. James as one of the Parishes which seemed to have caught the vision. He suggested that for historic reasons two of the eight Parishes should be retained, and expressed the opinion that two or three of the others might be sufficient to do the work needed in the central city district.

Bishop Taitt, who followed Mr. Morris, and in speaking of Parishes with great resources such as had been referred to by Mr. Morris, pictured the great work they might be able to do with their wealth through coming to the aid of some of the weaker Parishes, and referred to a suggestion he had made at a meeting of the North Philadelphia Convocation that a certain central city Parish might take over the supervision of St. Barnabas Mission in Kensington as a parochial work.

Dr. Shatford, of Montreal, in the closing address, using the trumpet as a symbol declared, that one of the chief difficulties in the whole Church today is that too much of what we say and what we do is pitched in a minor key. "What we need to do," he said, "is to sound the Challenging Call of the Church in the piercing, penetrating notes of the trumpet. I am weary of reading about the squabbles of this group and of that group."

"One trumpet note we need to sound today is the note of Positiveness; clear, definite, concise and challenging. This was the note of the Apostolic Church.

. . . Another note we need to sound is the note of Adventure. The Church is an expeditionary force. The Church of old went out into new places not thinking of peril. . . . The Church today is not entirely bereft of adventurousness. The youth of today is looking for larger leadership. We take too much trouble thinking that the Church needs to be bolstered up and defended.

"Sacrifice is another note that needs to be sounded. Sacrifice is a constituent part of our religion, and it is our deepest need. Alarm is another note that needs to be sounded. We have pulled God from His mighty throne so that people don't fear Him."

The final three notes which the speaker said the Church needs to sound are the notes of Joy, Unity and Victory.

The music during the dinner was under the direction of Ralph Kinder, Organist and Choirmaster of Holy Trinity.

MISSION CONGREGATION TO RAISE \$7000 FUND

On January 10 the congregation of St. Matthew's Mission will begin a Campaign for funds to pay their share of the first unit of the group of buildings it is hoped will be erected on the site the Diocese purchased for this Mission on the Roosevelt Boulevard at Comly and Large streets.

This Mission became two years old on the last Sunday in September, 1930. When the first unit is completed the work will be known as the Messiah, taking the name of the old Messiah, Port Richmond, whose church building was recently sold. The proceeds of this sale will be used to help in the erection of the new building at Comly and Large streets.

The congregation of St. Matthew's has been worshiping in a rented store property on Oxford Road a short distance from the Comly and Large Streets site. A congregation meeting was held on December 12, at which Bishop Taitt was present and at the suggestion of the Bishop Coadjutor it was agreed to begin an intensive effort to obtain pledges amounting to at least \$7000. The pledges are to provide that the funds shall be raised in a period of two years. As soon as pledges amounting to \$7000 are raised it is understood the Diocese will begin building operations.

Mr. V. A. Heinle is Chairman of the Subscription Committee, the Rev. W. O. Roome, Jr., is Missionary-in-charge of St. Matthews.

After 25 Years of Service Mr. George H. Randall Retires From Staff of National Brotherhood of St. Andrew

With the current issue of *St. Andrew's Cross*, the monthly publication of the National Brotherhood of St. Andrew, Mr. George H. Randall, Editor of the paper and Associate General Secretary of the National Brotherhood, retires from active official connection with the Brotherhood.

In a communication to Mr. H. Lawrence Choate, of Washington, National President of the organization, Mr. Randall, presenting his resignation, says he has had in mind for some time his retirement from the editorship of the paper and from his office of Associate General Secretary. "It seems now," he writes, "to be a fitting time for such withdrawal from official duties. The Brotherhood is seeking young life among its leaders, and rightly, and they are doing well."

THE CHURCH NEWS joins with many hundreds of our Church in the Diocese of Pennsylvania, who have known "George" intimately covering a long period of years, and with many other hundreds of Brotherhood men through the United States who also have known him but to love and admire him, in voicing their deep regrets at his retirement from active official service as a Brotherhood leader.

It will be a great pleasure, however, to know that "George" is to continue living in Philadelphia, and while no longer an official he will still maintain his interest and contacts with the Brotherhood and serve as a volunteer worker. In addition to being at call for service, Mr. Randall, it is announced, has been selected to write a history of the Brotherhood.

President Choate in expressing on behalf of the Brotherhood regrets over Mr. Randall's retirement, wrote a letter to him in which he said:

"You are one of the little group of men that has given time and talent without stint or without thought of yourself or your future to the Brotherhood cause and has enabled it to stand out as the one national organization of men which has remained alive and useful in the Church."

Mr. Randall's membership with the Brotherhood of St. Andrew covers a period of forty-three years. For twenty-five years he has been officially connected with the staff, beginning early in 1905 as a Field Secretary; then as Secretary in charge of the National Office when the Headquarters was in Boston, and coming to Philadelphia in 1916 when the Headquarters was moved here. Then he became Executive Secretary and Editor of *St. Andrew's Cross*.

Two years later he was chosen as Associate General Secretary.

He was born in Pawtucket, R. I., where his father was Associate Rector of St. Paul's Church, on September 21, 1867. He became a member of the Brotherhood in 1887 while he was at college in the University of Vermont, where he graduated in civil engineering in 1891. He followed his profession in Detroit, Youngstown, Boston and Pittsburgh, all the time keeping active in Brotherhood work until he was called to the Brotherhood staff as Field Secretary for Ohio, Indiana and Michigan. Prior to that year he was for two years a member of the National Council of the Brotherhood and National Treasurer.

For fourteen years the Diocese of Pennsylvania has been Mr. Randall's home. Here his activities in missionary work as a layman have been unceasing, and especially in Brotherhood work. He is a communicant of Holy Trinity Church, Rittenhouse Square, where he is the Director and Leader of a large Bible Class of men and women. For many years he has been a member of the Executive Board of the Pennsylvania Diocesan Assembly of the Brotherhood and Chairman of its Galilee Mission Committee, besides being a member of many other organizations affiliated with the Church. During his official connection with the Brotherhood he has addressed meetings in thirty Dioceses of the Church, besides doing work in prisons, rescue missions, homes for the indigent and hospitals. During the Bishops' Crusade a few years past he was one of twenty-seven laymen selected to make addresses, and was assigned to the Diocese of Long Island.

A CORRECTION

In the November CHURCH NEWS among the "Clergy Changes" the Rev. Jesse H. Hawkes was reported as being in charge of St. Thomas Church, Gibbsboro, N. J. It should have read "Glassboro, N. J."

If you fill your stomach only eight-tenths full you will not need a doctor.—*Japanese Proverb*.

Reason and a medical plaster are applicable everywhere.—*Japanese Proverb*.

Wisdom stops where self-conceit begins.—*Japanese Proverb*.

SON OF MARY

Son of Mary, Son of Man,
On this day Thy life began
On this sad and sinful Earth,
Thou, its highest, holiest birth!

All its ugliness and sin
Mirrored Thy pure eyes within;
All its blasphemy and hate
Thundered at Thy hearing's gate.

Foulest passions round Thee
boiled,
Yet Thy soul was never soiled;
Unafraid of regnant Wrong,
Brave, amid a coward throng.

Unconfined by earthly bars,
Thou didst pierce beyond the stars,
Lost not in the part the Whole,
Heard God's voice within the soul.

Thou in God didst find a guide,
Walking ever by Thy side;
Thou in God didst father find,
Closer than the human kind.

Son of Mary, Son of Man,
I would live upon Thy plan.
Change me from a child of Earth
To a Son by second birth.

Put within my hand the clue,
Running all these mazes through,
Threefold cord, so closely twined,
Hope and faith and love combined.

From Earth's bondage set me free,
Let me walk through life with
Thee,
On the path by Thee once trod,
Son of Mary, Son of God.

CARL E. GRAMMER.

Here and There in the Diocese

After considering a call which he received a month ago to become the Vicar of St. Cyprian's Church, New York City, the Rev. E. C. Young, D.D., of Phillips Brooks Memorial Chapel (Holy Trinity Parish), has decided to decline that call and remain here in this Diocese where he feels that with an enlarged plant in the near future he can do more effective work than he could do in New York.

The Very Rev. H. St. Clair Hathaway, Dean of the Pro-Cathedral of St. Mary, delivered an illustrated lecture on "Oberammergau" at a meeting for men in St. John's, Lansdowne, on December 15.

A check for \$600 to reduce the mortgage on the rectory of St. John's, Lansdowne, was handed to the Rector, the Rev. Charles E. Tuke, last month by Mrs. W. Vernon Phillips, Chairman of the Calendar Club of the Parish, representing various contributions from people visited by members of the Club.

Attractive and well-printed programs were distributed by the Church of Our Saviour, Jenkintown, among the members of the congregations and the community in general, considerably in advance of the Candle Lighting Service, Sunday night, December 14; the Christmas Carol Service on the following Sunday night and also for the Pageant of the Nativity and Manger Service on Sunday night, December 28.

On a recent Monday morning a man called at the rectory of St. James Church, Philadelphia. "You do not know me," he said. "I do not live in Philadelphia nor in the Diocese of Pennsylvania. I have followed Dr. Newton's career for years and I have followed what St. James is doing. I want to express my gratitude for it all by making a thank-offering towards your Endowment Fund." The visitor left a check for \$1000 and asked that his name be not made known.

The recently formed Young People's Fellowship of St. James Church, Philadelphia, has equipped two rooms in the Parish House for the recreation of its members. Games of all kinds and a small library have been installed and the rooms are open every day for any young person who may desire to make use of the rooms.

As "Service" is one of the requisites of any Young People's Fellowship it is interesting to note that the Fellowship of St. Paul's Church, Chestnut Hill, has undertaken to establish a library at St. Barnabas Mission, Third and Dauphin Streets, for which over 200 volumes already have been collected.

Bishop Taitt on Friday night, December 5, officiated at the dedication of the new organ that was installed last June in the Church of St. John Baptist, Germantown. The organ was the gift of Mrs. Richard Cadwalader.

"It is interesting to note that last year every person who promised to give something for missions kept that promise, as well as their promised support of the Parish. The only people who failed to keep their promise to support the Parish were those who refused to promise support of missions."—*From Parish Paper of St. Barnabas, Haddington.*

Through the efforts of the Women's Guild of Trinity Mission, Collingdale, the sum of \$1269.95 has been raised toward the building fund as a result of two sales held in the Parish building.

In recognition of her fourteen years of continuous service as President of St. Martha's Guild of Calvary Church, Conshohocken, Mrs. John Fearnside, of West Conshohocken, has been presented with a beautiful handbag by the Guild members. Mrs. Fearnside recently resigned.

The Church of St. Giles, Stonehurst, has been enriched by two very beautiful gifts, both memorials. They are the Font, given by Mrs. Parker, and a pair of pewter altar vases, given by Mrs. Mills.

Two very fine Bulletin Boards have been presented to St. James Church, Kingessing, by Miss Jane Kershaw, in memory of her grandmother, Mrs. Jane Kershaw. They were dedicated on Christmas Day following the early Celebration.

On December 2 the Men's Club of St. Titus, Elmwood, entertained forty-five members of the Men's Club of St. James, Kingessing. The Rev. William Roberts, rector of St. James, who ac-

companied his men, also took on the visitation his two teams of polo players as well as their ponies and gave an exhibition match. Mr. Roberts found on the mission committee of St. Titus some of his old choir boys when he served some years ago at St. Timothy Chapel, Reed Street near Eighth.

Rev. Sydney Goodman conducted a Preaching Mission during the week, November 16 to 23. Pledge cards were signed by thirty-six persons on the last night of the Mission.

Rev. Aubrey C. Gilmore, who has been priest-in-charge of the Memorial Church of St. Paul, Fifteenth and Porter Streets, since February 1, when the Rev. Stanley V. Wilcox resigned as rector to go to St. Paul's, has been invited to go to Asheville, N. C., as Chaplain of the National Veterans' Hospital, and has the matter under consideration.

Stockings filled with toys, hard candy and oranges were sent by the G. F. S. as usual to the Philadelphia General Hospital at Christmas time, and a special offering of baby clothes made to the City Mission.

A new Branch has been organized at St. Paul's, Chester, and the Branch of St. John the Divine, inactive for a while, is again functioning.

VESTRY ADOPTS ROTATION SYSTEM IN ELECTIONS

At the annual election of the vestry of the Church of St. Asaph's, Bala, held last month, the rotation system went into effect with the retirement of three of its members, Messrs. T. Duncan Whelan, Albert Faunce and E. Newton Wigfall.

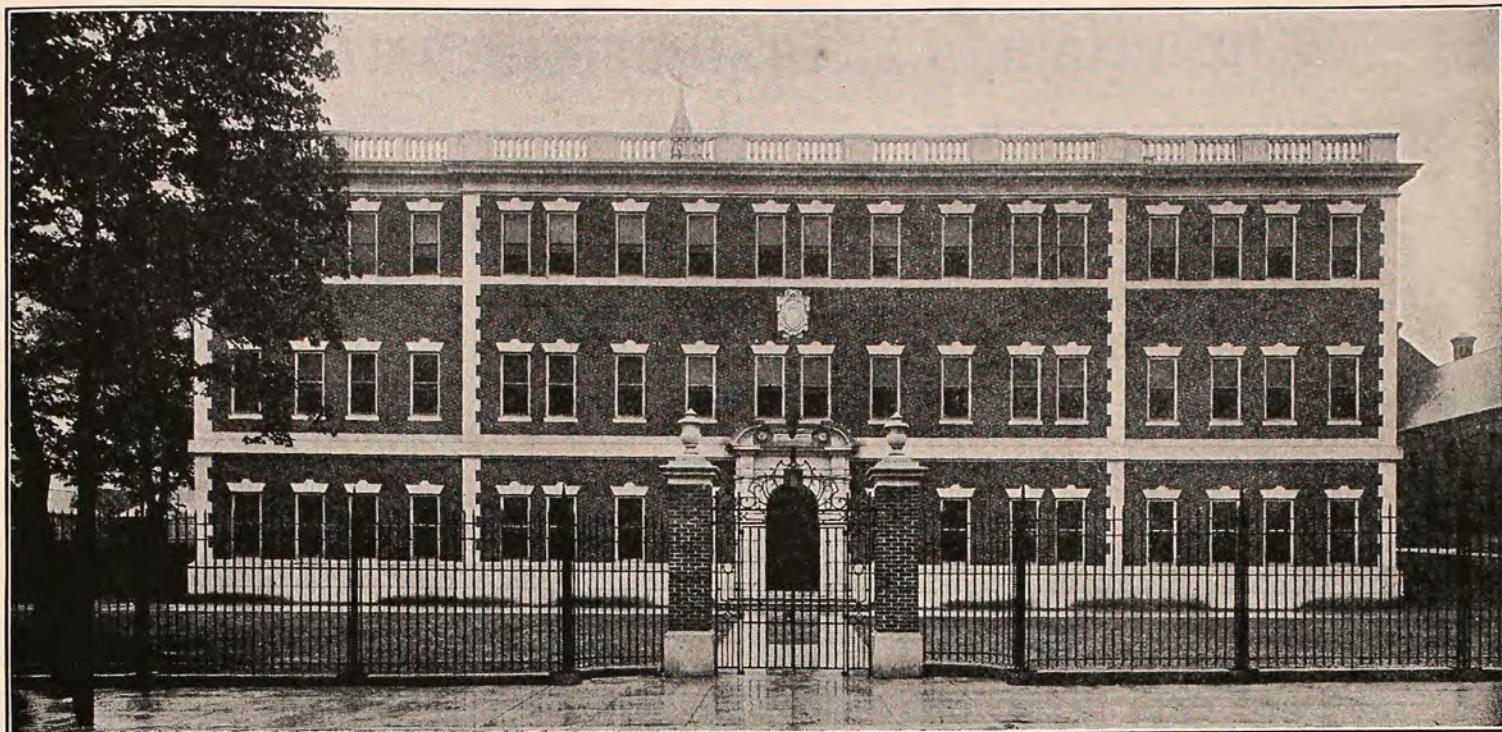
Mr. Whelan was at one time the Accounting Warden and has served on the vestry seventeen years.

Mr. Faunce has been on the Vestry almost as long.

All of the men have been members of the Parish for twenty-five years.

The new men elected are Messrs. Winthrop C. Neilson, William H. Stafford, and Philip Wallis.

The two former have been members of the Parish for some twenty-five years and the latter was elected to represent the younger men of the Parish.



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The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

Facing the New Year

By CLARA M. BREED

If, as it has been said, "Advent is a Vigil," and we wait for the Coming, surely after Christmas and facing the New Year with all its hopes and possibilities we must feel that a fulfillment has come after our Christmas rejoicing to spur on in the year to come to a new comprehension of what as women of the Church (a Church army in ourselves) may be accomplished, let us try to enlist more interest, more understanding, and more activity wherever our lot may be, and let there be no discord. There is too much of it in the world today and for that very reason Church people working together should try to have as little as possible. Where there is discord it often kills enthusiasm, many good intentions, estranges those who could so well work in harmony, and it will never win the world for Christ. More prayers and more charity for the year's work—freely we have received, freely let us give.

In a sermon recently delivered by one of our Bishops, he spoke of the story of William Carey, a cobbler, who afterwards became a missionary hero in India.

"What is your occupation?" was asked of him as he sat at his work. He replied, "My business is to extend the Kingdom of God, but I mend shoes to pay expenses."

How many of us can say that that too is our business. The New Year has a big program that should spur us to accomplishment, and as we have listened to the messages our representatives who come to our Committees from the mission field bring us it seems as though what had been done was but a drop in the bucket.

The summer of drought has deprived many a student in the South from a winter's tuition. The stock market will make many offerings smaller. The accounts of cuts in the mission field where two cents is stretched to make ten times that amount is tragic. The necessity for Advanced Work and our obligations for schools, hospitals, and churches, all waiting.

Let us have more prayer. Much prayer means much power—little prayer little power—no prayer no power.

MISSION STUDY

Mrs. Hill, the Diocesan Educational Secretary, will lead a two-day Mission Study Institute at the Church House on January 19 and 20. The subject will be the Program of the Church, and the sessions will be on each day as follows:

First Session—10.30-11.45 A. M.

Second Session—11.50-1.00 P. M.

Third Session—2.15-3.30 P. M.

This will be the only Mission Study Class which Mrs. Hill will lead in Epiphany, and it is hoped that all the Parishes will co-operate to make it a success.

EDUCATIONAL DAY

The Annual Educational Day of the Woman's Auxiliary, combined with the Annual Meeting, will be held in Holy Trinity Parish House, 217 South Twentieth Street, on Thursday, January 29. This day always begins with a Celebration of the Holy Communion in the Church House Chapel, after which everyone goes to breakfast at Warburton House. The rest of the morning will be devoted to the various Conferences, as follows: Sectional Conferences on different phases of Auxiliary

work, 10.15-11.30 A. M., subjects and leaders to be announced later. President's Conference, 11.45-1.00 P. M., at which Mrs. Woodward will preside. Box Luncheon, 1.00-2.00 P. M. Coffee and tea will be served. Annual Meeting of the Woman's Auxiliary, 2.15 P. M. The special speaker will be announced later.

As this is the last Educational Day at which Mrs. Woodward and Mrs. Hill will be present as President and Educational Secretary of our Auxiliary, it is urged that all women make a special point of coming and bringing others, that the day may be of real value in every sense of the word.

DEACONESS SHAW TALKS TO G. F. S. CANDIDATES

At the annual Diocesan Candidates' Mission Service, December 6, in St. Matthew's, the G. F. S. heard Deaconess Shaw tell of her work in far-off Bontoc, Philippine Islands. The G. F. S. in the Diocese of Pennsylvania maintains six scholarships in this school, one of which is carried by the Candidates.

Situated in the mountains far above

the city of Manilla, Bontoc is inhabited by the Igorots, a war-like and primitive people. Mud huts, with straw roofs comprise their dwellings, and cleanliness is a stranger among them. Propitiation of evil spirits is their only religion. Children are taken into the school at the age of five, and trained in Christian standards of living. Very definite results of the mission's work are already evident. Graduates are serving in positions of responsibility, such as secretary to the American Governor of the Province, superintendent of the government school and hospital, and are doing excellent work as teachers and nurses.

Deaconess Shaw also spoke at the meeting of the Senior Members' Club on December 10, illustrating this talk with slides which showed the beautiful country between Manilla and Bontoc. Cultivation of rice is the chief occupation of the people, and their rice terraces on the steep mountain sides are said to be the finest in the world. In both talks the Deaconess asked the Girls' Friendly Society for its continued interest and support, without which, she stated, the girls' school would be compelled to close its doors.

ENGLISH MISSIONARY**TELLS OF JAPAN'S NEEDS**

Miss K. M. Shepherd, an English missionary in the Diocese of South Tokyo, writes she is more than ever convinced of the truth of two things we all try to say when at home, namely, that Japan needs more missionaries, and that results are dependent on the prayers of the Church.

Miss Shepherd mentions some work done by her maid: "My maid was given away by her parents at the age of four and has no notion where any of her family are. She is most earnest in talking to our neighbors and giving them Christian magazines bought with her own money. She was the means of bringing five or six people into touch with us last summer. Several of these are visitors here for health reasons and are soon going home. But they seem determined now to be Christians. They live in out-of-the-way villages and will be the first of their own community to come in contact with the Christian Faith.

"The teaching of the Fatherhood of God has made a great impression on them. So far, they had regarded religious practice as superstition and God Himself as an almost disagreeable reality, Who had to be considered but only in a perfunctory way, much as people in England regard the contingency of an earthquake. I was much encouraged to find how simply and readily the Gospel was received, as they belong to the almost untouched class of country farmers."

MEN WHO DOMINATE**THOUGHT OF INDIA**

A brief note on Tagore was printed in *The Living Age* for November, translated from a Geneva paper in which it appeared during a visit of Tagore in that city. The article says that the thought of India today is dominated by three great men, the Maharaja of Mysore, Gandhi, and Tagore.

"The question that faces all three of them is the relation between their country and the Occident, for India is trying to absorb a technical civilization different from the one to which she has been accustomed, and to reconcile this civilization with her own traditions.

"The Maharaja of Mysore searches for reconciliation by adopting the attitude of what the eighteenth century used to call the 'enlightened despot.' He believes that state authority should administer progress in exact doses and thus should make the transition from a purely Hindu civilization to a civilization impregnated with Western ideas as gentle a process as possible. He advocates technical improvements, pop-

ular education, hospital aid, and so forth, a program, in short, somewhat similar to that which Japan has attempted and achieved.

"Gandhi, on the other hand, rejects all attempts to conciliate East and West on the ground that they are irreconcilable. He believes that the West can only harm the East and that the latter should confine itself to its own traditions, avoiding any contacts that might weaken it. His is the philosophical attitude of non-co-operation.

"Tagore is the co-operationist par excellence. He denies that any profound difference separates the two civilizations. He believes that they can be made complementary to each other, that they can aid each other, and even merge."

OVER 200 G. F. S. ATTEND**LAST "DIOCESAN EVENTS"**

The G. F. S. is again carrying through a program of monthly "Diocesan Events," the first of which took place on November 22, when more than two hundred members visited the Seamen's Church Institute. At this time a chapel chair was dedicated to the memory of Miss Frances Cuyler, associate of Old St. Paul's Branch, who died in France last summer. A contribution of fifty dollars was also made to the Chaplain's Fund for free meals for unemployed seamen. The visit to the Institute and the money gift were in the nature of a tribute to Miss M. Atherton Leach, for ten years the devoted chairman of the G. F. S. Auxiliary to the Institute.

The next "Event" will be a trip to the Graphic Sketch Club on January 17, that unique art center and school, a part of which—the Sanctuary—was formerly the Church of the Evangelists, Catharine and Eighth Streets.

DIOCESAN FELLOWSHIP**ARRANGES FOR ANNUAL DIOCESAN PLAY**

"The House Next Door," by J. Hartley Manners, to be given February 13 and 14, as the annual Diocesan Young People's Fellowship Play, is the dramatic story of the modern generation overcoming an age-old religious prejudice. Two very different families live side by side, one a liberal-minded, newly rich Jewish family and the other a poor but very proud English family. The children of the two households fall in love, arousing the stern parental wrath of the Englishman, while the Jewish father smiles on the children's romance. In the end the children win their happiness and the Jew is proved a better Christian than his neighbor.

The play will be given one night at

the Women's Club of Germantown and the other at either the Irvine Auditorium or the Christian Association in West Philadelphia. The proceeds are to be used for some project in the Advance Work Program of the Church.

In the cast are included many young people well known throughout the Diocese. Among these are Douglass Eise-man and Babette Eiseman, Kathryn I. Irwin, Katherine Slee, John Cannaro, and Neil Malony. The play is under the direction of the Rev. Edward McCance, of Minersville, Pa.

FELLOWSHIP NEWS NOTES

At a short and impressive ceremony preceding the evening service on Sunday, November 30, fifty young people stood at the altar rail and were admitted formally to the organization of the Young People's Fellowship of St. James' Church, Twenty-second and Walnut Streets. Although a former association was disbanded because of the lack of interest in its members, there seems to be no evidence that this will be the fate of its successor.

To aid the poor and needy in its Convocation is the work the Young People's Fellowships of the Convocation of Germantown have decided upon, and a card party, to be held on January 13, at the Women's Club of Germantown, has been arranged. The proceeds of the card party will be applied to a Coal Fund to be administered through the recommendation of the local rectors, who will suggest worthy cases.

It is with great pleasure that the Young People's Fellowship of Emmanuel Church, Holmesburg, has been welcomed into the Convocation after a period of inactivity.

The Convocations of Chester and West Philadelphia for Young People's Fellowship purposes have been organized into one Convocation, which will be known for convenience as the West Philadelphia Convocation. This will make a closer contact with the outlying Fellowships possible. In the past month three new Fellowships have been added to the Diocesan roll, Phoenixville, Kennett Square, and Yeadon.

Some of the well-known parables of the New Testament were chosen by the Young People's Fellowship of St. Thomas' Church, Whitemarsh, Pa., as topics for discussion during the Advent season. The meetings proved both interesting and instructive. Among the topics discussed were the Parables of the Talents, the Tares and the Good

(Continued on page 170)

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Now We Know in Part (In Meditation)

By THE REV. J. E. WEINMANN

You may take it as a fact of large experience that time does soften and mellow and heal and that we presently find that we can carry loads we at first thought impossible. The cross, an old hymn says, is not greater than His grace. Again and again it has been true that families have thought that life just could not go on without the coming and going of those who were suddenly taken from out the circle, that living could not be without their interest in us and their enthusiasm in all that made for happy home life. And yet it has come to pass that time has softened and mellowed everything and while we feel their loss, it is as with an inexplicable difference and with a providential ordering that has quietly and slowly led us to realize that such things also are part of the great mystery of life. For their sakes who have gone and for the sake of our true manhood and womanhood we have been led to "keep on keeping on" and presently were not resentful or without faith. We have been found not faithless but believing.

The real point is that we must never blame things on God, or think that He does things or allows things without care or, indeed, without purpose. So great is the mystery and the power of Divine Providence that God can fit into His plan and purpose even things that should not have happened when and as they did. Again and again in every life things happen that God is not responsible for. He doeth all things well, makes no mistakes. The Judge of all the earth doeth right and only right. Lots of things happen for hidden reasons or from hidden causes. If I come into the world through poor inheritance, or, if I do not obey the laws of health and of my physical and mental being, and do things, perhaps unknowingly even, that are a mistake, and so weaken my chances of long life, why, then I am only subjecting myself to the operations of the laws of nature—and the laws of nature are for man's protection—and I cannot blame God. We do not all have the same resistance, the same vitality. Some are born robust and strong and can do things that others cannot; others have to be careful, and often even when they are careful, it turns out that their span of life was not so long as that of others, and through no fault of theirs, through things they did not know, forces that were hidden, and in one way and another, things "happen," as we say, and they are part of life's experience, and they will be fitted in, or be seen to have been fitted in, when the whole of the picture is revealed, and we can look at things from the standpoint of a larger knowledge. For, after all, we are only children as far as the real things and the great mysteries of life are concerned. We do not really know what is going on, or in many ways what life is all about, and no doubt St. Paul was not far wrong when he said, "I know whom I have believed and am persuaded that He is able to keep that which

I have committed unto Him against that day." We who are older know a lot more than little children know, and, moreover, we cannot tell them the things we do know even if we would, and for the reason that they *are* children and do not have the mind and the experience—the instruments—to know or apprehend. Well, compared with God, and in His sight, we are all so many children and perhaps He just cannot tell us all He would. Not now. We just don't know all that is going on, what life is all about, and for that reason we do that other thing that children are noted for—WE TRUST. If there is a God at all, and if life is more than just what we see and know, then whatever happens to us can be fitted in and will be seen to have played its part in the working out of the whole. It's much and in many ways like a book: all along as you read you are puzzled and things seem all mixed up, but when you come to the final chapter, you find out a lot that you did not know or suspect before, and it works out all right—if it is the right kind of a story. And if we have any faith at all, we believe that life is the right kind of story, and that things do have a purpose, and that there is not just blind chance or impersonal mechanism, but that the basic law of life is the law of fatherhood and love. The Judge of all the earth has got to do right and He will easily prove to us that He has made no mistakes. Life being what it is, we have to prepare ourselves to meet all kinds of issues. Sometimes we think, rashly, that we could have made a better world and a better life. Some have said so. Sometimes we think we could have made a life without disappointment and separation, but maybe after all we couldn't. Maybe after all God couldn't. Maybe the great purpose He is at work upon—for, make no mistake, God still is at work upon a great plan—"God is working His purpose out"—maybe that plan and purpose, mystery though it be, *needed* the very steps we find sometimes so difficult to take, just as I have to go through all the oftentimes gruelling process of study and self-denial and application unless I am content to remain an ignoramus. Nothing worthwhile in life seems, curiously enough, to come without effort or without pain and self-denial of some sort. Physical life, intellectual life, moral life, spiritual life, all reach us along the pathway of pain, more or less, either our pain or others' pain, and often both. Maybe, life being what it is, things being as they are, the great plan being what it is, God couldn't do differently, couldn't avert our disappointment, much as He wished to and much as He grieves. For God grieves. Even the Son, we are told, was made perfect through suffering. Though He were a son, yet *learned* He obedience. "See whether there be any sorrow like unto my sorrow," is still another text, and, as someone has said, if God waits, He knows why He waits.

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Confirmation Appointments for January and February

Jan. 2.—Friday.

Phila., Christ, Franklinville, the Bishop Coadjutor.

Jan. 4.—II Sunday after Christmas.

A. M.—Phila., Trinity, Oxford, the Bishop.

A. M.—Phila., St. Paul, Aramingo, the Bishop Coadjutor.

P. M.—Phila., Emmanuel, Kensington, the Bishop Coadjutor.

Evg.—Phila., Trinity Chapel, Crescentville, the Bishop.

Evg.—Phila., Holy Trinity Chapel, the Bishop Coadjutor.

Jan. 7.—Wednesday.

Evg.—Phila., Annunciation, the Bishop.

Jan. 11.—I Sunday after Epiphany.

A. M.—Phila., St. George, Venango, the Bishop.

A. M.—Phila., Gloria Dei, the Bishop Coadjutor.

Evg.—Phila., St. George, Richmond, the Bishop.

Jan. 14.—Wednesday.

Evg.—Phila., Zion, the Bishop.

Jan. 16.—Friday.

Evg.—Phila., St. Andrew, Somerton, the Bishop Coadjutor.

Jan. 18.—II Sunday after Epiphany.

A. M.—Phila., St. Paul, Chestnut Hill, the Bishop.

A. M.—Phila., St. Bartholomew, the Bishop Coadjutor.

Evg.—Phila., St. Nathanael, the Bishop.

Evg.—Phila., St. Mark, Frankford, the Bishop Coadjutor.

Jan. 21.—Wednesday.

Evg.—Phila., St. Luke, Kensington, the Bishop.

Jan. 23.—Friday.

Evg.—Phila., St. Matthew, Oxford Circle, the Bishop Coadjutor.

Jan. 25.—III Sunday after Epiphany.

A. M.—Phila., St. Gabriel, the Bishop.

A. M.—Phila., Holy Communion Chapel, the Bishop Coadjutor.

Evg.—Phila., Good Shepherd, Kensington, the Bishop.

Evg.—Phila., St. Simeon, the Bishop Coadjutor.

Jan. 28.—Wednesday.

Evg.—Holy Spirit Mission.

Evg.—Phila., All Saints, Moyamensing, the Bishop.

Jan. 30.—Friday.

Evg.—Phila., St. Augustine, the Bishop Coadjutor.

Feb. 1.—Septuagesima Sunday.

A. M.—Wissinoming, St. Bartholomew, the Bishop Coadjutor.

Evg.—Bustleton, St. Luke, the Bishop Coadjutor.

Feb. 2.—Monday.

Evg.—Phila., St. Mary Chapel, the Bishop Coadjutor.

Feb. 15.—Quinquagesima Sunday.

A. M.—Phila., Advocate, the Bishop.

A. M.—Phila., Crucifixion, the Bishop Coadjutor.

Evg.—Phila., St. Matthew, the Bishop.

Evg.—Mayfair, Resurrection, the Bishop Coadjutor.

Feb. 18.—Ash Wednesday.

Evg.—Phila., St. Monica, the Bishop.

Evg.—Wyncote, All Hallows, the Bishop Coadjutor.

Feb. 20.—Friday.

Evg.—Phila., St. Clement, the Bishop.

Feb. 22.—I Sunday in Lent.

A. M.—Hamilton Village, St. Mary, the Bishop.

A. M.—West Phila., St. Andrew, the Bishop Coadjutor.

Evg.—Phila., St. Philip, the Bishop.

Evg.—Phila., Phillips Brooks Chapel, the Bishop Coadjutor.

Feb. 25.—Wednesday.

Evg.—Phila., St. Elisabeth, the Bishop.

Feb. 27.—Friday.

Evg.—Phila., Prince of Peace Chapel, the Bishop.

Evg.—Phila., St. Michael and All Angels, the Bishop Coadjutor.

The first Hungarian congregation in the Episcopal Church was Trinity Mission, South Bend, in northern Indiana, organized about seventeen years ago. It has struggled through the years, at times not knowing whether it would survive, but is now on a sound foundation and on the way to self-support. Its object is to work among the unchurched of whom there are many in a population of at least 10,000 Hungarians. "They are a loyal and lovable people," says the Northern Indiana diocesan paper.



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(Continued from page 165)

Samaritan. The Rev. Charles Jarvis Harriman, of the Church of St. James the Less, Philadelphia, visited the Fellowship on November 23, 1930, and led a very fine discussion on "What Christ Means to You."

Basketball will take a prominent place in the athletic activities of the Young People's Fellowship this winter. A league has been formed in which fifteen to twenty teams have been entered. Each team will play two games with the other teams in the league, beginning during the week of January 5, 1931, and ending the last week of March. A silver loving cup will be awarded to the team winning the championship. This cup is now in the possession of All Saints, Moyamensing. Charles Wood, of Epiphany, Sherwood, has charge of the basketball this year.

The Rev. John R. Hart, Chairman of the Commission on Young People in the Diocese of Pennsylvania, and Chaplain of the University of Pennsylvania, addressed the Young People's Fellowship in the Convocation of Norristown, Sunday, December 21, 1930. The meeting was held at St. Thomas, White-marsh, at which time Mr. Arthur P. K. Parkinson, Provincial President of the Young People's Fellowship, and an active member of the Diocese, also spoke to the gathering on the Fellowship's work in this district, bringing out the increasing influence the Fellowship is bringing to bear on the Church Program.

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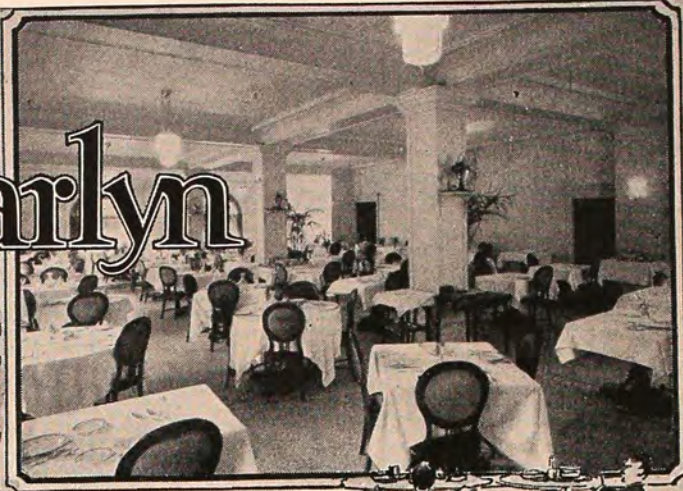
Other sailings Jan. 8, Feb. 21, April 23, May 26, June 10, July 2, July 17. For detailed itinerary and all information write

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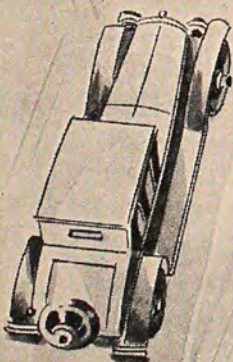
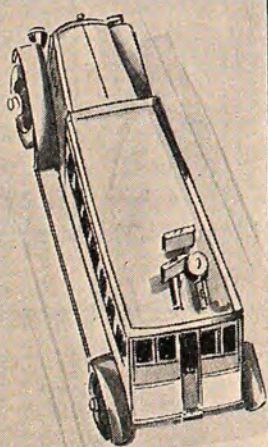
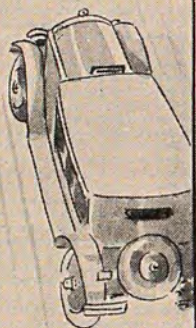
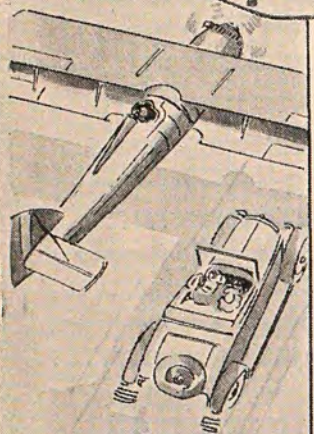
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Nov.

- 23. Redeemer, Andalusia (including 2 for All Saints, Torresdale) 8
- 23. Grace, Mt. Airy 27
- 23. St. Barnabas, Germantown .. 13
- 23. St. Augustine, Norristown ... 16
- 23. St. John, Norristown (including 1 received) 33
- 26. St. Barnabas, Kensington (including 4 received) 22
- 30. St. Martin, Chestnut Hill 19
- 30. Incarnation, Philadelphia 6
- 30. St. James the Less 10
- 30. St. Matthias 9

Dec.

- 5. St. Giles, Stonehurst (including 1 received) 11
- 5. St. John Baptist, Germantown 4
- 7. St. Alban, Roxborough 19
- 7. Good Shepherd, Germantown. 11
- 7. St. Timothy, Roxborough 22
- St. Martin, Oak Lane 10
- 7. St. Luke, Germantown 27
- 8. Church House Chapel, for Mediator 5
- 14. Calvary, Germantown 26
- 14. St. David, Manayunk 17
- 14. Ascension, Rhawnhurst 3
- 15. Church House Chapel, for Good Shepherd, Rosemont . 1
- 15. Church House Chapel, for St. Martin, Chestnut Hill 1
- 17. St. Titus, Elmwood 6
- 19. Merciful Saviour Chapel 1
- 21. St. John Free 10
- 21. St. Peter, Germantown (including 1 received) 10
- 21. St. Stephen, Bridesburg 11
- 21. House of Prayer, Branchtown 12
- 22. St. Mark, Philadelphia (including 1 each for St. Clement; St. Alban, Olney; Our Saviour, Jenkintown)... 4

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Book Reviews

The Prayer Book Reason Why, by the Rev. Nelson B. Ross, M.A.; New Edition by the Rev. Marshall M. Day, S.T.B. Morehouse Publishing Co.; 90 cts. cloth; 45 cts. paper; pp. 210.

The catechetical method of imparting religious truth has for many centuries been a popular and effective method. This commentary on the Prayer Book contains thousands of comprehensive questions and answers on the various services, with a complete index in the back which makes any particular item of information immediately available.

The fact that the original edition of this book ran through 100,000 copies is an indication of its usefulness. This new edition, brought out since the 1928 revision of the Prayer Book, will doubtless go far toward supplying the demand for a handbook which is comprehensive and up to date.

Besides being useful in Church School instruction, it is the sort of book which can conveniently be given to persons who have not been brought up in the Episcopal Church, and who desire to learn something of our ways.

In the Appendix are to be found explanations of Church colors and symbols, furniture and ornaments; notes on such matters as the relation of Henry VIII to the reformed Church of England, kneeling, fasting, and marriage; together with a new list of books on the doctrines and usages of the Church.

Bishop Stires writes an Introduction, and the profits from the sale of the book are for the Fund for the Relief of Aged and Infirm Clergy of the Diocese of Long Island.

H. S. P.

Aid for Churchmen, by the Rev. H. H. Spoer, Ph.D.; Morehouse Publishing Co.; 105 pp.; \$1.25.

A remarkably clear presentation of the Rites and Ceremonies of the Eastern Orthodox Church which represents nine racial stocks and number many millions. No one can read this book of Dr. Spoer without being impressed with the wealth of detail in the worship and traditions practiced by these groups whose outlook is so similar to our own. The illustrations help considerably to illuminate the descriptive matter.

S. G.

(Continued on page 177)

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In Memoriam

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

Rev. Frederick D. Ward

BY KATHARINE ABBEY

In a July issue of *The Living Church*, in giving his address as Priest in charge for the summer of St. Augustine's Chapel, Trinity Parish, New York, Father Ward took occasion to thank his many friends for the prayers offered for him during his critical illness last year, which were abundantly blessed in his restoration to strength beyond all expectation.

Father Ward was in charge of St. Augustine's during the summer of 1929, much enjoying the experience, and being desirous of testing his strength welcomed the opportunity of serving the parish again this year. The unprecedented heat, however, proved too much for his endurance, there was a sharp attack of illness on August 16th, from which he rallied quickly but with depleted strength, and after his last Sunday at St. Augustine's, September 14, which was his last on earth, his resistance was quite exhausted. He passed away in great peace on the following Saturday, September 20, at Atlantic City, where he had gone hoping to recuperate.

Father Ward was born in Hamilton, Bermuda, on December 5, 1860, one of twin brothers. The elder died in New York City more than 49 years ago, when Father Ward still lived in Bermuda. This was a lasting grief, and there are those who will remember his great and loving interest in "twins" as a very precious relationship.

Before coming to the United States Father Ward was in charge of the Library at Hamilton, and to this early association with books may perhaps be traced his great fondness for literature, which lasted through life. There was never means to indulge this taste. His older brother says, "Fred might not have money for clothes, but was always bringing home a new book," but by degrees a considerable library of wide range was accumulated; Theological works, Philosophical, Historical Essays, Poets, etc., in both French and English.

In striking contrast to this taste was his life of constant activity as a hard-working parish priest, in late years, in a very true sense, as priest of a neighborhood, in addition to his widely-extended work as Confessor to many priests and religious besides members of his own and other parishes.

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In 1884 Father Ward came from Bermuda to Chicago and entered his older brother's office, but from the first it was clear that his vocation was to the Sacred Ministry, and the late Bishop of Iowa, then Dr. Morrison of Epiphany Parish, Chicago, under whom he was doing parish work, urged his taking Holy Orders, for which he studied at the Western Theological Seminary, where he attained high standing in Greek. He was graduated May 26, 1892, made Deacon May 31 of the same year, priested February 17, 1893, by Bishop McLaren, and after serving some time in the West, and for a short period in Bermuda, became Curate at St. Clement's Church, Philadelphia, in 1899, during the Rectorship of the late Father Moffatt, whose example and influence Father Ward treasured all his life. In the fall of 1908 Father Ward was called to the Rectorship of St. Elizabeth's Church, Philadelphia, and carried that parish through nearly twenty years, resigning in the spring of 1928, all but worn out by his unrelenting, absolutely unselfish and unsparing labors, in a changing neighborhood and a parish from which outside interest had been largely alienated by the defection of the former staff of clergy, members of the C. S. S. of which his predecessor, the late Rev. Dr. McGarvey, had been Master.

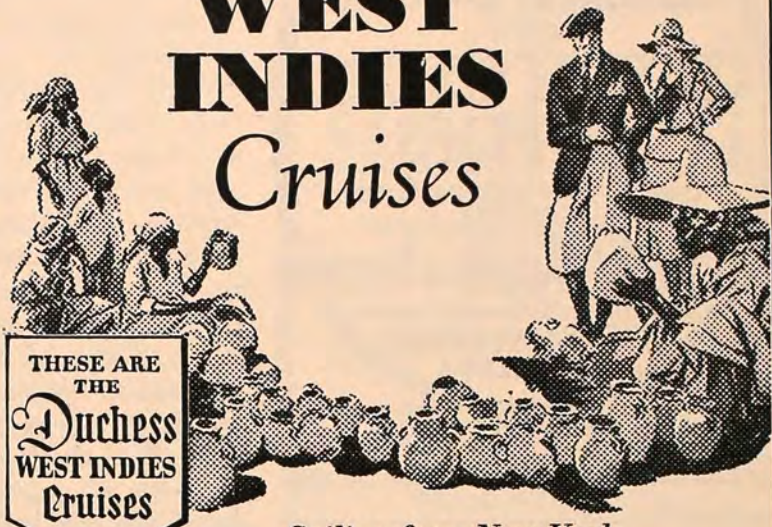
It was characteristic of Father Ward that, undismayed by the faithlessness of others, he accepted the post of Master of the C. S. S., rallying round him the faithful members, and remaining their beloved head until his death.

Singularly quiet and gentle in manner, he was possessed of great strength of character, being absolutely immovable in matters of principle and conviction. Compromise had no place in him, while his utter charity made him tolerant and kind to those differing from him. His goodness to all in need was unbounded. Want, to him, existed to be relieved. His home, the old "Clergy House" he held in trust for others. He truly kept "open house"; no one came there in vain, and many came. His concern was not "is the case worthy?" but "how can I meet this need?" and a way was always found.

The purely American neighborhood around Sixteenth and Mifflin streets gave place during his rectorship to one almost entirely "foreign," in common parlance, but it was not so to him, nor ever so designated. He knew but one race, "humanity" and there were no "foreigners" in his parish, while many new Americans found in him a beloved "Father."

Entirely self-effacing and law-abiding, he could on occasion, be as entirely courageous. During the great influenza epidemic of 1918 when the order came

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to discontinue services in the churches, he suffered keenly but put up the required notice. After twenty-four hours, however, he tore it down, and wrote his Diocesan that he was unable to obey the order. His action resulted in a reconsideration of the matter, and a modification of the order.

Leaving St. Elizabeth's, and his friends in Philadelphia, after thirty years' residence and service among them, was a hard trial, but he believed it the wise and right thing to do, so did not hesitate, and during his short stay in Greeley, his strong spiritual influence was felt and acknowledged by all.

A year ago he accepted the Chaplaincy to the Sisters of St. Mary in Kenosha, and was on his way to go into residence when his critical condition was discovered. The shock of the disappointment and all the suffering involved were borne characteristically. "It had to be, I have never suffered enough" were his words when told of what was before him.

He desired to live for further service; he bore all with "joyful patience." He was always ready to obey the call to go. Mr. Keble's beautiful lines for St. Matthias' Day give a true picture of this "faithful servant."

"Who is God's chosen priest?

He who on Christ stands waiting day
and night.

* * * * *

Who hath learned lowliness

From his Lord's cradle, patience from
His Cross

Whom poor men's eyes, and hearts con-
sent to bless,

To whom, for Christ, the world is loss.

* * * * *

Who both in Agony

Hath seen Him and in Glory, and in
both

Ow'd Him divine, and yielded nothing
loath

Body and Soul, to live and die

In witness of his Lord

In humble following of his Saviour
dear."

KATHARINE ABBEY.

MARGARET D. NAYSMITH

One of our most devoted Church-
women was laid to rest in the church-
yard of St. James the Less on Satur-
day morning, November 22, by the Rev.
Sydney Goodman, Rector of Emmanuel
Church, Holmesburg. Miss Naysmith
for upwards of forty-eight years, prior
to becoming a Communicant of Em-
manuel Church, was connected with St.
Paul's, Aramingo, being a member of
that Parish a number of years preceding
the building of the actual church edifice.
She was intensely interested in every
form of parish work. She filled the

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office of President of the King's Daughters, taught in the Sunday School and took charge of the children's societies, a leading member of the Altar Guild and for a long period Treasurer of the Woman's Auxiliary.

In her later years she had devoted her time principally to women's interests. Since living in Holmesburg she had been a faithful worshipper at Emmanuel Church and a friend and counsellor of the Rector.

(Continued from page 173)

The Romance of the Book of Common Prayer, by the Rev. Francis G. Burgess. Morehouse Publishing Co.; \$1.50; pp. 134.

Since the introduction of the revised Prayer Book just about a year ago, there has been a fresh interest in the subject of our manual of worship. Because of the revision, old books about the Book of Common Prayer seem more or less obsolete, and many of them are out of print. Anything new about the subject is peculiarly interesting just now.

This timely book by Mr. Burgess reminds us that the new Prayer Book is not so new, and links the version of 1928 with the most distant past. We are told, for instance, that one of the most conspicuous innovations, the alternative form of absolution in the office of Evening Prayer, is probably as much as a thousand years old, and is taken directly from the ancient Sarum Missal.

Our author sets forth the romantic side of the evolution of the Prayer Book. The romance of the Communion service, which he calls the heart of the Prayer Book; the romance of the creeds, of the Collects, of the Burial Office. Account is given of the fascinating adventures that have marked the origin and continuous vitality of the component parts of our Liturgy. Great heroes of the Faith march through the pages, which hold the interest of the reader from beginning to end.

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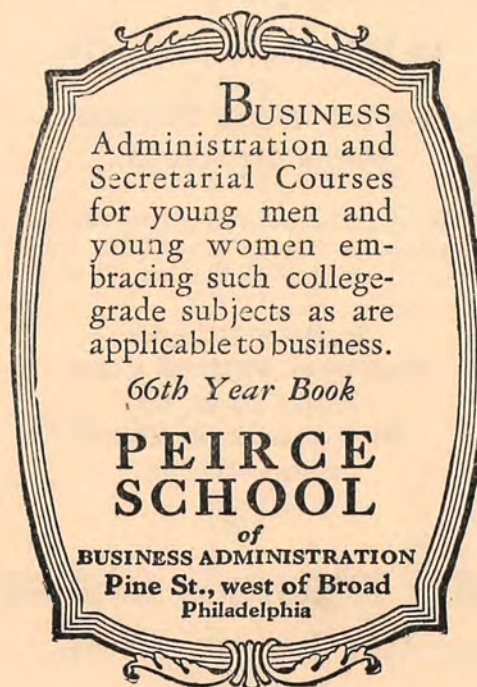
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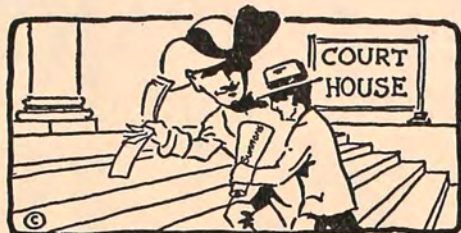
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